M 1802

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New York City III

MR. NYLAND: Maybe it's a good sign that there are less and less people. You remember when we started out it was crowded. Now you have room even to sit. I think it is good because gradually those who will stay will start to recognize that work is quite a different affair from just listening to a little talk. And it is exactly for that reason I think it is good because I would not like to waste time in discussing Work without having it followed by an application, so that you will sift. You will sift out yourself. It has to be made in such a way that you become responsible with your conscience to know what is right, and if your conscience will be able to tell you that you really don't belong, I will be very glad. Because then there is no waste of energy, and I can then be much more assured that when I talk, that it will be received by you.

I think you also start to realize that there is a certain sequence in these talks and that more and more we will emphasize the application of work and talk about Work in daily life in connection perhaps with a few tasks, so that then, of course, those who come a little later, that is as newcomers,

may not feel very much at home and they have to catch up, if they want and if they don't want to, then of course, they will drop out.

To what extent can I count on that kind of a reception because there is no question on my part that what we talk about is extremely serious. It surely has nothing to do with ordinary life as we usually live it. It has to do with the possibility of a development which is unfamiliar to one simply because there is very little inner life in a person, and as I've said many times there is no particular reason why ordinary life should even give it to you. Because you don't need it. A little bit of feeling is more than enough to satisfy the Earth. The principle that is involved is that one looks at oneself not only as a human being. Sometimes I say that he also is a child of God. But I hesitate more and more to use religious terms, because maybe then you think that I am a fanatic. As soon as a person starts to talk about God it acquires of course a religious aspect, and then with all the prejudices that exist about religion and perhaps some being quite justified; the prejudices will sometimes make you turn away because you don't want any of that so called "holy stuff". If you want to be practical, then of course there is no particular reason to think about God and heaven and death or whatever might happen to you after you die.

There is at the present time still very little interest in these kind of questions. And it's partly due to the lack of education one has received, and it's also due to the condition in which we at the present time happen to live, and the tremendous deterioration that has taken place in our civilization, so that almost, I would say at the present time, you cannot call it a culture any more. It is just what happens to be, if you want to call industrial development a culture you can go ahead. But for me that is not culture. Culture is the development of a man as a man, it's not the development of a man in becoming a machine. And although we may remain automatic for a long time, even as a human being and even if it is necessary to furnish a certain terminology which has to do

with one's conduct of life, for which simply the word 'religion' is another word; it is maybe not necessary to talk about higher forms of being, or about God as an all-wise father, and every once in a while it has to creep in, because that's the basis on which work is really founded.

It's necessary to understand it because we talk about formation of certain possibilities which are now potential and even if we talk about the potentiality you have to indicate a little bit in what direction the potentiality would develop if it could become actual, and that the accent for a person is on that particular possibility for him and not just improvement of himself in ordinary life primarily...that of course he could use a development of his inner life in his outside appearance and in the way he has to behave, in the way he has to have contact with the different people who exist in his surrounding with whom he has dealings, or whatever your ambitions may be that you become a good and ~~a kind of~~ a kind man; that you then will know what is really required for you to become a person respected, and with a certain ability perhaps developed so that you can get along with many people, and have friends, that you really are not an eyesore to several and that you don't have too many enemies. All of that is quite laudable, and it is right. It belongs to the Earth. It's not that I don't believe that the Earth has value. I think it has tremendous value. But I would not overemphasize certain aspects of it and forget other aspects. It's of tremendous value ~~to~~ for a person who wishes to Work. It's of very little value to a person who wants to continue with this life on Earth. Because there is an end, quite logically, an end to that; and that the different kind of thoughts and feelings that he has when he is engaged in ordinary life, and the way he wants to be....believe that he has to manifest, the way he has to behave regarding other people, or whatever other kind of economic conditions will dictate to him how he ought to be, that of course are problems that he has to settle; but I believe at the same time that if one could become interested in the development of something else, that after that might

have developed to some extent, it can help you a great deal in solving certain problems which at the present time are insoluble.

It's very much as if a person is interested in the study of science...the further he goes the more simple it can be, the original part of science which in the beginning he couldn't understand. If you're a mathematician the ordinary problems of $A + B^2$ and so forth become really in its proper light after you study higher mathematics and calculus and differentials and things of that kind, and then you look at that what you have learned before with an entirely different kind of a viewpoint. Each person who wants to write for instance about a certain subject has to wait for quite some time before he can write about it, because then he will be able to put in very simple terms that what he has already digested and if he doesn't digest it and if he starts writing prematurely it becomes of course nonsense because no one will understand him, but this is the trouble that we prematurely become interested in a variety of things and then start to think that we already know it, and this applies to ordinary life as well as to the possibility of trying to grow out of ordinary life in a development of one's inner life. It's exactly the same principle that is involved. If you really want to have a scientist tell you, wait till he has grown up sufficiently so that he has gone, you might say, through science, and then returns, and then he can tell you what are the principles, but in the beginning he himself has to work through an awful lot of data, which he cannot digest as yet. It will take time, and when he has finally digested it...digested it then when he explains he can be clear as a bell.

The difficulty is when it is clear, you don't understand it. Because you are just in your infancy and this applies regarding Work, for instance,, so that you must make allowances even for such people who try to tell you a few things about Work. It may not always be clear to some of them even if they have gone in this direction for several years, and it is not always logically put together; and every once in awhile, and I

refer to Monday for instance you might have little disagreement. Take that for whatever it is. Let it go. It doesn't matter... that you have to follow everything that's being said because the only way by which you will find out about Work is through your own observations, your own application and your own experience, and this is what I try to tell all the time, that you must not take someone else's word for it. They can give you in the words a certain direction and particularily when it's clear enough it looks as if you then can go ahead and do it, and of course you can't because you're not sufficiently equipped even to use it, and you have to go through a great deal of difficulties before you can return to the simplicity of Work. One states it in as simple form as one can so that there is no further disagreement about that, what you have to apply, but then it's up to you to find out what are the results of your application.

And that's why I say that outer life is extremely important for a person who wishes to work. Because then he will have data, acquired in an unconscious state which he now would like to understand from a conscious standpoint. So when you look at what you are doing, and the way you occupy your time and how your energy flows in one direction or another that then every once in a while you ought to take account of what you are and what you have been doing and to see if that what you have been doing is really worth while. Because otherwise how will you get further, just a continuation of what you have done already and repeat it, and of course the older you get the more you will repeat because your originality will also dry out. Your desire for life sometimes will dry out. You will not be able to use your mind like when it is fresh and young because it becomes crystallized. It has certain cliches, certain forms of thought which will stay in it, and unless you do something about the decrystallization of them you really will not be able to continue with your mind even to try to understand things. Aside from that whatever may take place in your feeling. I think your feeling also has a limited quantity of energy,

and after some time your interest in life will also disappear, particularly when that what is an experience has to repeat itself, or also whatever may be the responsibilities that you must take gradually become too much for you, because you constantly will think, that either you have made a mistake or that the pastures next door are much greener than where you happen to live. Whatever it is that takes place in your brain and what takes place in your feeling center always will determine the activity of yourself in daily life and when it is necessary that you acquire a certain amount of knowledge which is much more reliable, you have to attempt to see in how far you can apply ideas of inner life to your outer life first, because only that kind of an exercise which you then give to your inner life as existing you will have a chance that your inner life can start to grow because where else will you get the material for the growth of your inner life.

Of course, one can say, if I devote myself and my life as it is to the possibility of religions or become devoted, or separate out from ordinary existence and go withdraw and sit in an ivory tower for a little while, that then perhaps I can concentrate on certain things that are more useful for the development of one's inner life, but I don't become a man in that way, I simply withdraw and I become a very interesting kind of a specimen, but it is not a man. You have to understand that Gurdjieff talks about a man, he does not primarily talk about God. He does, of course, it has to be introduced at a certain time, but he talks in ALL AND EVERYTHING about an impartial criticism of man, and when he calls him a "slug", and the greatest difficulty in the present so-called culture of ourselves is to consider ourselves "slugs", he has a reason for calling him a "slug", and you will not agree with it, because you can't. Your whole education is based on the valuation of yourself and the more you will learn, the more you can grow, and the more money you will make, the more you will consider your own valuation to go higher, and again I say there is no particular fault to find with it, because if you want to attach yourself to Earth you can go quite a distance on the surface of the Earth. You can in

your development go all over the globe if you like and you can investigate many aspects of yourself which are comparable to the arctic, or comparable to the tropics, or comparable to the semi...semi regions. You can be in your mind and also in your heart very easily be compared with different types of nations who of course because of the conditions in which they happen to live, have become what they are, and so are we, as ordinary people having certain types and having been born under different kind of conditions or whatever it is astrologically that you want to emphasize that you are this and that, all of that is quite correct and it gives you a certain amount of self knowledge, but the question then remains, is it useful, and if the use is limited to the Earth, ——— then of course it is not very useful for another purpose. And then one asks, why does one live, and accumulate a great deal of knowledge in an unconscious state? Why should I then even bother by trying to look at it objectively, and there's, ~~one...~~ of course, there's only one reason, that I want to find out how can I get rid of it. How can I get rid of that what is now binding me to the Earth, and the assumption must be that you understand that kind of a principle, that you are bound, uncontrolled, ignorant, completely unconscious, sometimes without a head, and you just behave automatically. So when we come and talk about that in the evening, and you look at your day as it has been and what it requires is how honest can you be about yourself, so that even if you let the day go by in its different experiences in which you played a part; what kind of an actor were you, and are you actually playing during the day a certain role which you would like to repeat again or has it become already as an actor quite monotonous for yourself, and the more monotonous it is, the more perhaps you will look for a different kind of a role that you ought to play, or that your ambition will drive you in a very definite direction where you hope that you will find much more satisfaction and in the end much more peace and equilibrium.

But you must go ahead with that what you are engaged in. You have to learn to find out first of course, where do you

live, the kind of thoughts and the feelings you have, and it's quite logical that any question that you may have regarding work, will have to come from that level where you live now, and that the requirement of an answer is always that it starts to give you confidence that the person who answers will understand where you are, and where your thoughts and your feelings have stopped, it's necessary for those who answer to continue in the line where you have been thinking and where you came to an end, and then they pick up the thread of your thought or connect it with your feeling and then help you a little bit further along, a little bit on the road to give you a little bit more understanding and perhaps a suggestion or two, that you may be able to utilize it, use it for yourself for a further understanding of all the different things that are involved.

You must understand that for such reason tasks are given, but a task, of course is connected with the reason why it's given. It is not to fulfill a task at all. It's logical, it is assumed that you will try it, but as a by-product, and it looks as if it is a by-product when you forget about it. It is the main product, and the task is only the by-product. It is a means by which you are reminded that something else is at stake, and the emphasis which is then placed on the possibility of your development is an entirely ——— kind of a thing than performance of a task in ordinary life. A task as such remains unconscious. I'm quite certain that when you become involved in wishing to do the task right, that there is absolutely no chance of any particular consciousness, and still the task is connected with that, as an aim, so that when the task is fulfilled, or you come to a conclusion it cannot be fulfilled, the only measure is, not how much you actually have been able to do, but how often did you have a chance to think about what originally was the by-product, and is in reality the main product. The reason for the main product is your experience. It is while doing the task that attempts are made that something else, as it were is doing the task.

You must understand that. I can do the task in ordinary life with my equipment as it is. It may be a little difficult every once in a while, but surely my ordinary mind is capable of doing a great many things; for instance it can wake up in the sense that when ordinary life would mean it, every hour... I can set that as a task for myself, to remember that I have something that I want to do, that is, to have a word which I call to wake up. As soon as I have satisfied that, the task is accomplished; but what is the result for me. And of course it is indicated in the usage of the word awakening, so when I do it for that particular purpose it is not because I happen to be reminded at ten o'clock that I ought to do something, so I say "Yes, here it's ten o'clock I have my task", and then I come to the conclusion I have fulfilled my task.

But of course, you haven't even started on the task, as an aim. It is not the fulfillment of the method. The task is an unconscious method which you use in ordinary life to remind you of an extra-ordinary kind of life, or something that perhaps could exist; for that moment when the task becomes real to you in connection with what ought to be done (what ought to be done), of course it's so obvious. It is that you have to make an effort of a special kind. It is something then... we talk about that... more and more because it is important that you understand that, that I want something at that moment when I happen to think about my Work, that that Work is then exemplified in the attempt I make of creation of something that did not exist before and it has a quality which is entirely different from my ordinary existence and I simply, in order to distinguish it, I say it has to be objective or I can say it is an 'I', or I want that 'I' then to perform also certain task, because that is where the transfer of the task is. The task is first within me in an unconscious state. When it comes to the end of that task, the reminder to do something at ten o'clock, I transfer now the task to another kind of object, also part of me, but which then will function in quite a different way. It will not remind me, but it will want to be aware of me. That is how

the task is transferred to given--giving the 'I' something to do.

I want that 'I' to become of value to me. I have no use for it, for ordinary life, as I say I can accomplish tremendous number of things, even if I go against the grain. I can set my mind to do certain things because I wish, and I can really reach a certain result. I can say I can liv...only lift two-hundred pounds, but if I practice and practice and practice it can become two hundred and fifty or three hundred. I may give myself a task that I shouldn't be nervous in the presence of someone else. I give myself that task so that whenever I meet the person and I'm still nervous, I can tell myself, "Don't be nervous. Don't be nervous". It may not help very much, but if I do it often enough I get used to meeting such a person; after a little while my nervousness wears off. There are many things like that that can be called tasks, but giving the task over to something else, which then continues with that task in a different way, the task is then, "I want knowledge," I want information which I can rely on, I call it 'absolute' or 'objective'. Sometimes I call it...that I wished that in the way I am then, active unconsciously that something else could be there, of a higher kind, my 'I' of course has to be of a higher kind when I call it objective, but if I don't want to call it 'I', I can call it higher spirit, or someone looking down from heaven on me, or the Arch-angels which can come and protect me or even I can say, it's my brother who has died and is now somewhere up in the sky, way over, I wished him to be present to me because he loved me and I loved him and I hope then that in such a case that what I do comes a little under the scrutiny of a higher form of being and I say, is it right? Can I actually behave in such a way that it is sufficiently agreeable to him, I can even embroider on these kind of stories. I can even imagine that he is there looking and he remembers me because he is my brother so he knows, he sees me. I can say that because I can hallucinate enough. I can imagine how it is even I can say I see him but perhaps it's not so easy;

I say I feel him, perhaps I know about such presence, but he has departed, he has left this Earth, maybe prematurely, maybe after some time spent, maybe he is in a different sphere, maybe he is a spirit. Maybe he has qualities which I didn't know he could even have, but since he is now away from the Earth I will endow him with all kind of possibilities, if in the first place seeing me, in the second place becoming interested in my progress so that when I say I want to work or that what I wish--wish to become and I then ask as if my brother is present. Is it right the way I am. Can you tell me somehow or other, is it possible for you to write on my conscience so that I can read it, or is it possible to make of noise, or a voice or some kind of language that I can understand and can hear, or perhaps even, that it is possible for me to utilize extrasensory perceptions and come to knowledge by means of intuition. I do not know sometimes what kind of ideas go through one's head and what you really wish for yourself; but it is so obvious that when you want to wish something, make it worthwhile. Don't wish for the ordinary kind of things, I've said so often, wall to wall carpets. They don't buy you any bread. All they do, of course, is make you sleep a little deeper and a little bit more difficult to wake you up.

But when you want to go through life, and you take all the different things that you have to do, as well as you can, how joyous can you remain? What is it that you object to as suffering. What is it that you prevent... that is preventing you from really seeing the truth? All the different personation...personality traits. All the different things that require a certain interpretation on your part, all that what you experience which have to go through the sieve of your mind. And that what is the result, what goes through you call the truth, and what stays up on top are the undesireable things you don't want to see. Sifting is not a process, not for progress. Sifting means that I take everything ~~as~~ as it is because it happens to be that. I cannot make a selection of knowing what is right or wrong for me in a particular growth. I have to start with the assumption that everything I expererience

is worthwhile enough that all the different thoughts I have, all are worthwhile enough, that, of course, I apply them, first in Earth on the Earth in my life, and I try to extract from it as much as I can, for my own benefit. And it's only much later that I start to understand that many thoughts are quite useless, and particularily when they become useless as far as my ordinary life is concerned I'm ready to throw them away. But the damage has been done. They have been lodged in my memory for some time, and after a little while I listen, if I could throw them away. They come back again. Again and again because they are so desirable for me? Why? Simply because I'm not distrubed by them too much. I can place them, and that what I cannot place, I can avoid because I can get out of their way. You see the road for Work is a little different. It has to take in everything that I happen to discover. I caunot make a selection any more because if it is the truth and if it is real that I wish the Truth, I must accept everything that is truthful. I'm at home with my mind, I'm at home with my feelings. I say now at home. That means I'm

How do I know that it's the truth, because that is really the point. Through my mind alone or my feeling alone. I have to be convinced that that what is the truth is really the truth, and nothing else but the truth, and it is a requirement for me that something that I call my feeling and I call my thought agree. If they don't agree it is not the truth but if they do agree, I'm afraid I have to accept it. This is really the result of Work. Because in trying to apply an objective facalty to colledt the facts and I go through all kind of contortions maybe, and all kind of elimination of thought processes which interfere and I try to drain, if I can; I try to sense, if I can; I try to make of myself a very simple kind of a person, who just happens to live on Earth and experiences just simple little experiences, nothing highfalutin about it, no particular kind of philosophy attached to it, no necessity even of going so deep as what religion sometimes would require that I sit and pray to God, whom I don't know, but every once in awhile getting a--a satisfaction from an emotional state.

But you see I'm not after that. I'm after very simple facts, but I must know that there is something that gives me such facts, because other wise my mind and my feeling will not agree. So how to reach this agreement, I say it is because of a certain observation process in which I engage my mind, also in a very simple form, hoping that the mind then can start to function different from the ordinary mental processes which I call thinking; and that there is a certain section, again I say "I hope" which is still, again I say it is "virgin soil", which is possible still to use machinery of a mental kind to function, to give me data about myself and that simultaneously with that, something else develops at the same time, at the same moment which has an emotional quality, that is that I wish my mind, if it could develop a little bit in an objective sense and although it may be in the presence of a great deal of ordinary thought processes that there is that kind of a wish. This wish I want to be present to that what is an observation process. You understand now why Work cannot be considered flippant and why it is not possible to do it just when you happen to think about it, so that it is much better that even if you feel a little bit in the kind of a task to remind you about the actualities of your work and that five minutes is alloted in order to come to the conclusion that you wish to work, and that you then make that kind of an attempt. The wish constantly has to be with you because as soon as it disappears that what is the creation of 'I' disappears. They are bound together, and in exercising my wish, my wish deepens and also grows together, simultaneously with that what is the process of mental development in an objective sense. This is how I come to the truth, because then whatever that is of my mind and I can call it willing to be objective and whatever it is of my feeling and I want to call it deeply emotional involvement with the welfare of myself, my wish to grow, my wish to reach something in my life which I don't reach in ordinary existence of my outer relationships but that there is something I call for myself the growing up of myself in the direction, if you wish, away from Earth and vertical, vertically in relation to the surface on which I happen to live. Whichever

way you want to kind--that kind of a symbol to remind you of what is really involved in it; that then I say to myself, "Here I am," reminded by the hour on which I've given myself a task and I'm grateful for the task to remind me, but here I am, this moment and now what do I do? Because at that time I have to know what I wish to do, and I have to realize that my wish must be based on the necessity of doing something for myself. So of course I must remember at that time, what I am and I cannot change over and ask my 'I' even to exist, without going and standing on that what is my motivation for work. The motivation for work is of course an unconscious thought process. It's a realization of an observation process in ordinary life. The accumulation of data of myself which I can recall, because they were put in my memory and I have seen myself after repeated efforts to do the same kind of a thing unconsciously, that is I am then convinced that there is something in me which is not entirely awake enough, that I'm uncontrolled, that I'm stupid, that I'm this, that I'm that, that I'm in general unconscious, and the belief that there must be ~~the~~ a possibility of something else. That I hope that ~~that~~ that there will be a method by which I can get out of it. That then I wish to apply that kind of a method because then my motivation is based that I really don't want myself the way I am.

This is what is meant by a critical observation process. You see, this is the inquiry that Gurdjieff talks about. [illegible] as we know it and it is published, and it is published as the First Series, is just the description for the accumulation of data about myself as I am as man is on Earth. You remember the Second Series talks about the possibility of how a man could be and the description of what Gurdjieff calls Remarkable Men, not in the sense we attach to it of having received enough publicity and money in the bank, but persons who have an essential quality, who have traits of character on which one could rely, whose word was when it was yes was yes and if it became no so help me God please kill me. That becomes a character, a man with principles, in ordinary

manifesting in ordinary life
life, certain qualities which one wishes for a man to have. That's why they became remarkable; and Gurdjieff writes about that, so as not to lose hope for anyone reading it that such possibilities can exist on Earth. That it is not only the breaking down, and coming to the conclusion that things are hopeless although here and there in ALL AND EVERYTHING a ray of hope is extended so that a person can honestly believe that regardless of whatever his age may be it is not too late as yet, that there is still the possibility of going from one stream into the other and that the water drops being taken up by the wind perhaps accidentally can go into that kind of a river of life where there is hope for the possible fulfillment of a man's life in understanding himself. But you won't find very much in ALL AND EVERYTHING regarding work. Only behind the scenes, if you lift up the curtain. If you read, and read with such intensity that you understand what is meant between the lines, where it is not written, where you have to feel it, and where Gurdjieff placed it in the kind of a way ~~that~~ he wrote, as something that then becomes like a treasure when you dig and dig, and dig deeper that gradually in such scripture you will uncover the truth, ultimately. But of course it was not everything that he did and that he held back the publication of the Third Series, Life Is Only Real, As I Am. Of course, it's logical, because why should he publish it? Why should it be made available to general considerations of people to try to take it apart and to start interpreting ~~perusing~~ whatever they think it is meaning...meaningful as if it's the end of the book, without having read or done anything about the beginning.....okay John....(turn tape)

The question comes up so often, why isn't Gurdjieff a little bit more clear? Why does he hide behind the long sentences. Why does he want people to do work even in trying to understand what he has written? Why can't he come with just a few little statements like so many philosophers or reformers of the world try to tell in a--one book that then would be the answer to the real problems of life. But you see Gurdjieff was very clever. He hid it, ~~didn't~~ so that you have to work, so that you

dig for a treasure, as many times we say, " digging like a dog" with the front paws making a hole. He sniffs something. He sniffs Atlantis which has been sunk. And there is the dog trying and of course interested because he smells something that may exist like a man who searches, who wants an answer to questions of his life. He keeps on digging, and in the digging process, the dog becomes God... that's the result. In the digging process of man, man becomes man, so that then when he has gone through the preliminaries as it were, when he first knows what he is, irrefutably, as the truth. That in his mind and his heart, there is the same conclusion, this is me; then one can say, "Life is real, because this what is me 'I am' ", and with that kind of reality I have to be assured that life is also possible for me in development. I have to have hope that if I try this kind of work that something could result beneficial to me but ultimately giving me the fulfillment of an aim of wanting to reach something of a different higher level, different in nature, leaving the Earth, Mother Nature for whatever it is, but in any event that I can have hope. The hope is given in the book, [illegible]. It proves surely to the satisfaction of Gurdjieff that Remarkable Men existed, and that the Earth and Mother Nature will allow such existence, so that Mother Nature has to be defeated because a person who is genuinely interested in Work, can always find the time for one second, two seconds, to prove that he is free from Mother Nature, free from himself, by the acceptance of his manifestations physically expressed, that they don't care what that it doesn't matter what they are. He doesn't care what they are when he onject-- when he accepts them objectively for whatever they are because he's not after the manifestation, at such a time he wants to know what makes that manifestation alive, and the 'I' is interested in aliveness and not in the manifestations per se. At that moment if that realization can take place for oneself, then one is convinced that the possibility of life, consciously and conscience--conscientiously expressed, is possible for a man, then he has double hope. He knows it can exist on the Earth. He knows also for himself that he can experience it. From that time on, when a person wishes to remain honest, when he wishes to continue with his wish, when he wish to continue to deepen

Nature is not always your enemy or rather that at times Mother

his wish and gradually in accumulating more and more such facts he continues on the road in ordinary life, existing and applying when he can and not applying when he knows he cannot.

Your questions on Monday eve--Monday evening have to be questions about which you had a hope that you actually could do something regarding this. That more and more people should ask, because it's still limited to a few. The meetings are not as yet right. There is enough willingness to tell you about work, but there is not enough disclosure of what you have attempted, and how can you receive an answer. It's possible that you want to think a little bit about it, but don't think too long. The question of awareness it's either 'yes' or 'no' because it is an experience and when it is still 'no' it is 'no' and that's it. Don't waste any time. If the wish continues to exist in search for honesty, for truth for yourself in order to find out what you are in reality you will continue regardless of such 'no' until you find out. But you see, you have to Work. You cannot just be satisfied by making a little statement. I said it, and I've said it so often, "I make a work attempt". What in God's name do you mean. Where is that, at that time, 'I'. Where is a separation in you, which then is separate from you, but related to you. That's the whole aim of Work. If that doesn't appear, you're not Working, or unfortunately you're not successful, and you have to make more and more attempts so that finally there is something that you say "Yes, I know, it happened to me there", perhaps accidentally. It is there, and it will take longer with other people, or some people may have it. Perhaps their curiosity is aroused sufficiently, perhaps the conditions in which they happen to be accidentally could be helpful. Who knows. We are different types. Don't compare yourself with other people, but see what there is in you, and when someone asks, "What was it that you uncovered at the moment when you happened to be reminded?" It is so simple. I said I sat and for five minutes I kept on thinking, and nothing seemed to happen, and then the conclusion is, too bad the task was not successful even if you kept the memory at an hour that you should have been reminded of something else. But when you come to Mondays, talk about that, and not keep on

repeating what you have said already so many times, "I cannot work". You see I never take stock in that, I never believe you. I never think then that you have really made an attempt really, that you really wished, because what is involved? Something of your ordinary life, to be understood in a different way. Something that is now an organ of you, that could start to function differently in accordance with a law which is higher than the law of the Earth. That your emotions can actually start to play a part in you perhaps a little independant of a physical manifestation, and try to acquire a language of its own and the realization physically that one has talents, that one has abilities, that one has energies that one wants to use it efficiently for worthwhile purposes. That there is no waste; that I grow up and not "I'm a little child", any more playing with things, but that that what I have received or at least what I find myself with, with whatever there is of a brain, whatever there is of any artistic or religious qualities, whatever you love as philosophy, it doesn't matter at all. It is energy, it is your aliveness that come--comes out and it has come out in your ordinary life and you will accept it, and then something of that energy you wished, your wished, deeply wish to create something that still can remain in existence while your ordinary existence continues, I would almost say, forever and ever, until you die, and then you go over into a different kind of a state, with your life I hope, by this time your life equipped with certain things so that you can--you will be enabled to continue to live, after the physical body has--has been dismissed. It is a dismissal. It is at the time of your death that you let go of something, perhaps forced to let go. Whatever the reasons are for your death, which of course one wishes to postpone when there is a feeling and a realization of aliveness in one because you would be a fool if you didn't also that as long as there is a chance to understand what is binding you to this Earth like Gulliver with all the little Lilliputians who tie the strings and keep them tight, all over the place. You probably know; you've seen little pictures of that kind. How many strings, a man is attached to the Earth, all little

pegs, holding on with a knot which cannot slip, you know a kind of a flat knot, a seaman's knot, a knot made by people who know what they were doing. The Lilliputians were not so foolish, they were the little ambassadors of Mother Nature to hold you down to Earth, and mother Nature gave them the secret, how to tie you up. It does require the giants, you know, to deliver you. Who has ever read Johnathan Swift? He is forgotten, and his symbolism is forgotten. Like so many things have been forgotten, already, in our day and age. I've talked about it every once in a while, about the pity of not knowing any more what the so-called Victorians wrote about, what was underneath. That is, not what they hid, but what were people who were really literate; who could write. Composers who could compose music in accordance with certain laws. Perhaps limited every once in a while, for us. But not the drivel that at the present time appears, and is publicized and even gets on records and sells. Such nonsensical literature that is being published, and one can fulminate about all the kind of objections one has about ordinary life and the way we have to live it and the way we are born--bound by it because we cannot extricate ourselves from it but by God, it becomes time. Why waste your energy constantly, because you have given in once do you think you have to continue with that. Don't you think you can turn the tide. Don't you think that at a certain moment you can say, "It's up to this point and no further". Can you make a decision which belongs to your manhood, so that you say, "I'm finished, I'm through with this kind of nonsense, I'm not a teenager any more. I'm not a hippy. I don't care about my long hair or my beard or whatever it is; I want to be a man, and I'm interested in something else. Then I want to live, then I want to make something out of myself; not the outside appearance, not the nonsense that I drivel, and drivel and all--all kind of things that I do simply in order to occupy a little time, ~~simply~~ in order to have an excuse. Work means I'm serious about life. Work means that I want to do something honestly so that that what is in ~~me~~ me can come out. Work means that I realize there is something that ought to come out whatever is the law. I can call it God

calling me. I can say my conscience tells me. It is a voice. It is something that is alive in me. Can I let it go, just let it go and be whatever it is superficially going this way, that way, a boat without a rudder and a little sail, probably hoping that the wind always will be right. That I never have to tack, that the current will take me, of the ordinary existence, just laissez-faire. Tomorrow we die. So what. Is that a man? It's not even the cry of a baby. Because in the cry of the baby there is something else. That's a realization that at that moment when it comes to Earth, it is life which is bound. That is why it cries. It doesn't want it. But it has to be subject to a higher law for a certain purpose, whereas you as a result of that baby can start to understand why you were on Earth. Why you, unfortunately, heard about objectivity and heard about a task, and heard about the necessity of applying it. And heard about how to become a man by means of criticism impartially understood. The desire for one's life, I hope it never leaves you; and I hope that gradually it will deepen. Because there is no sense in remaining superficial. The first storm washes you away. Believe it or not, you go down the drain. It is like a house built on sand. It will not last. Sometimes we call it building ina revolutionary style. It means it is just put up, like a little war house, that for the time being is useful but ought to be broken up when the war was over. But it lasts and lasts for sometime, and Washington is still filled with that kind of debris. It is that kind of laziness which lasts and lasts and is used constantly as a substitute to give you an idea why you should be lazy; why there is no necessity as yet because you now tomorrow is tomorrow so why today because if it should be today why should there be a tomorrow and it's ~~quite~~ right. Why? So that you start to realize you might die today. You know we take tasks once in a while which have a definite meaning for ordinary life. What would I do if I knew in the morning that today is the last day I will live? Try to live that day then. ~~Try to~~ See what it means, or when I think in the evening and I say here is my life, and I've lived it and maybe tomorrow I

I won't wake up in the usual way. Maybe I'll sleep forever and ever, or whatever it is, I won't be here. Then I ask what have I missed in this life that was important for my essence for the reality of my being, for what I really wanted. Not all the folderol of the rest to which I've spent energy, time, money, nonsense without any particular return. Affection that has been showered on someone who didn't deserve it. Work that I've done which has not yielded any result that I hoped for. Time that I've spent on detours looking for an opening to get out of the labyrinth of my thoughts. For myself the wish of seeing that that what I have done, with all my intentions my intentional honesty, and still not giving me the answer to what I really want, I say, at such an evening, "What have I not done, that I have missed, I should have done, and how could I have known it." Such a statement goes over in a prayer. One says, "God, why? why have you lef--left me" Eli Eli Lama Sambacthani, if you understand some words like that, but I don't know if you are Biblical enough, that you remember things, maybe not even out of your youth; because that is when one is on the cross, and it is that what one asks as the four words of the cross when one is in despair. Do you know what despair is? Do you know what it is to suffer for the sake of a wish which cannot be fulfilled. Of course you don't know very much, but a little bit goes a very long way. One moment of that kind of suffering can help you for years and years. One moment of an attempt you make early in the morning can help you during the day to make the day different. But you must work first, not just a little lip service. Not keep on repeating the same old phrase which is a cliché by this time. I cannot work because it's so difficult. Get down on your knees. Do whatever you want to do. Take a cold shower, get tired, bend over a hundred times. Do something. You will see. There will be a point, and when you say "such fool I am that I have to go through all this kind of rigamarole in order to wake up something in me which I cannot wake up o just having the thought and I cannot even wake it up with a wish.". The conclusion you reach,, "How God-damned stupid I am that I

cannot even recognize my inner life and it is mine because that is also life for me. Why can't I...apply simple little things, in an unconscious state in order to get free. Do I wish to become free. That's really the question because if you wish, you have the motivation. You have a perfect reason why you want to work. You see these groups gradually become tighter and tighter. I put the screws on. Because I wish you to come to this group seriously and honestly. I don't want a little bit of...an ephemeral ring who just happens to be the fringe. I don't want to talk to people who are superficial and fall half-way in a meeting asleep because they cannot stand it any more. It is far better I give you the privilege to leave when you get dissatisfied. But when you stay, then you have to hear the whole story which means, what is the value of my life? What do I want to do with my life? Now when I go home. Tomorrow when I face ordinary life. What is it that I then wish. What is it as wish I have? How honest is it? What can I do with the way I am. How can I ~~am I~~ accept myself as I am, young as I am with enthusiasm. With a wish for life really...but Work. Like van Gogh...worked his whole life, which was not so long, not so very long, and which was suffering for him, and whichfinally he ended. And he could not help it. And he ended with the last words, "I'm going home.", because this world was not his home and still he made eight hundred pieces...paintings, drawings with his hearts blood, forced out of him because he was compelled. Because he lived, he wished, he was searching for something that really he knew existed, and he couldn't find. You might say he couldn't bring it home. So he had to go where he thought it could be, but only after the suffering became un--insufferable for him. How far we are removed from that kind of an attitude. How far do we still have to go be ~~come like~~ -- before our culture will give that to us as seriousness regarding one's own life. That you can come to this kind of a meeting, and really an--and you are eager, that you're hungry, that you're thirsty, you want to know, "For God's sake tell me, what can I do?" You see there is a little story of

Gurdjieff. As you know, he was surrounded by many people at Prieuré, who came out of curiosity, went, perhaps satisfied, perhaps not, in any event, several never came back, as is the usual case, eighty percent drops off 20 stay, 20 percent. Out of that five will Work. There was one man who wanted to have an answer to a question, and Gurdjieff avoided him. He postponed it. He held him on a little string. I wouldn't say playing with him, quite sincerely not wishing to tell, and the man got a little desparate and wanted to force it and Gurdjieff said, "No, I will not tell, I cannot tell, I con-- I'm not entitled to tell." One day they were out in the ocean swimming and he was there, and Gurdjieff was there, and they were quite a ways off the shore, and this man then said to Gurdjieff, "Either you tell me, or I kill myself." And then Gurdjieff told him, "You see I want to tell you. You're entitled to what what you honestly and really wish. You're not entitled to satisfy your curiosity. You can change curiosity interest into real interest by making attempts to Work, and to try to understand it, and not to keep on saying the same thing, because then these groups are not right either. You must stay away because your conscience will have to tell you that you're not either equipped or that there is not enough wish. These groups gradually become now as a necessity for your life if you can see it that way. Then we can continue to talk, otherwise I won't. I ask you as a task, you come as if you are dressed in a certain way that you are going to meet your own soul. A soul doesn't mind if you have work clothes on but a soul does mind when you're not right in your attitude, or that constantly there is something else that is in your way as if when you want to go to a wedding you will put your best kind of a shirt on, don't you? When you go to a church you dress up a little bit don't you? When you go to a party, you know, a night club you dress up, don't you? Why should you make an exception with this kind of a discussion. Why should you be disrespectful about Work. Why shouldn't you respect me? I'm not sitting here like a little boy trying to tell you certain things because I love to tell you. You come here

because you wish. If you have any desire to know what I will tell you that perhaps you can use, you can come, and then I will talk to you. Gradually I will dismiss, gradually those who don't belong at all. Understand that. It is not any longer a group III. It is not the kind of a thing where I will allow anyone in any kind of an appearance just to come. I want people who are honest. I want people who have at least for themselves a little self-respect. Because if they start with that, maybe a little of that respect will flow over towards me. I am not one of you. Try to understand that.

Goodnight.

END TAPE

Transcribed Jere Whiting
1st Type C. Steburg
1st Proof Jane Balet
2nd Proof Naomi
Final Type _____